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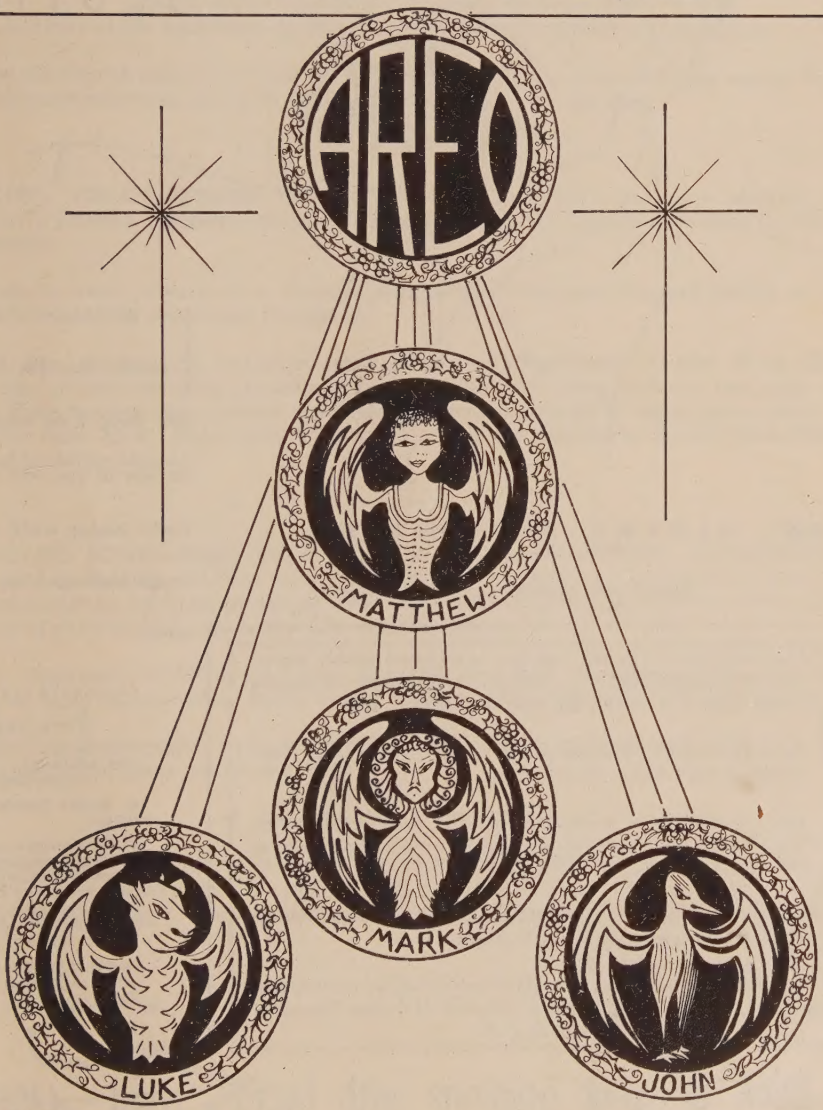
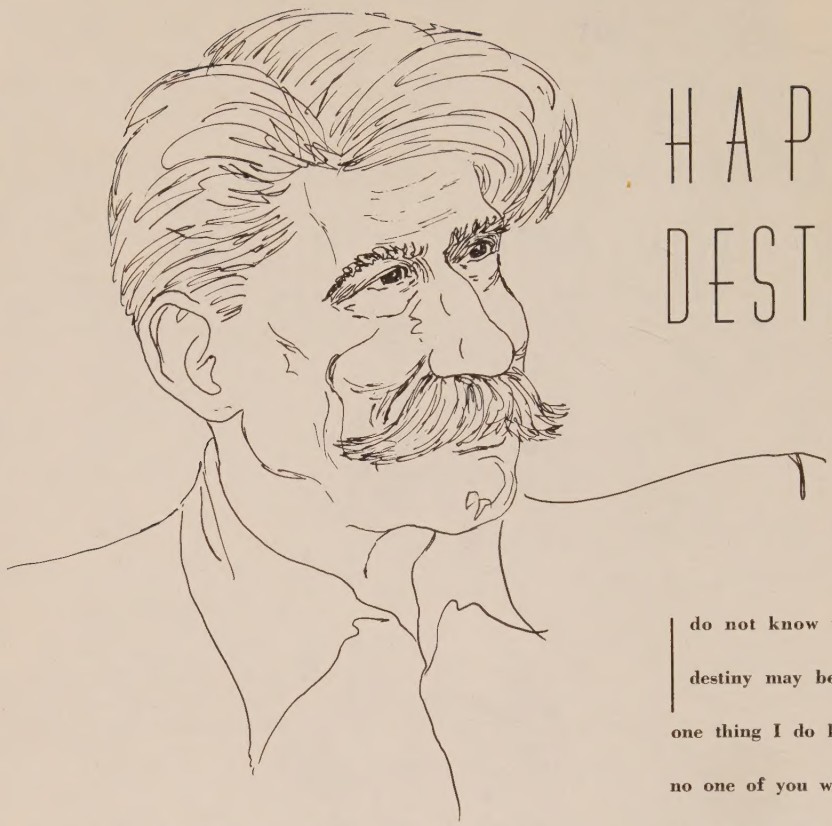
American Review of EASTERN ORTHODOXY

VOL. 3 NO. 6 JUNE 1957





HAPPY DESTINY

DR. ALBERT SCHWEITZER

Noted writer, musician, doctor, and missionary

I do not know what your destiny may be, but this one thing I do know—that no one of you will ever be truly happy until he has sought and found how he may serve.

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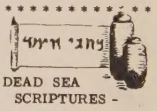

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AROUND THE WORLD WITH THE CHURCH

Foreign

HEAD OF ASSYRIAN ORTHODOX CHURCH DIES Patriarch Ignatius Ephrem I of Antioch, supreme head of the Assyrian Church, died at his patriarchal seat in Homs, Syria at the age of 70.

Patriarch Ephrem was born at Mossoul, Iraq, in 1887. He was elected head of the Church in 1933. As a noted linguist and author, he was a member of the Oriental Institute at the University of Chicago and of the Arab Academy in Damascus.

The Assyrian Church embraces some 45,000 members in Syria. It is one of the ancient Eastern Churches represented among Syrians in the U.S. by several parishes.

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HONG KONG WOMEN DEMAND END TO POLYGAMY. 10,000 women were reported to have signed a petition demanding an end to polygamy among the Chinese population in this British colony.

The signatures were collected by a women's organization which said they will shortly be presented to Governor Sir Alexander Grantham.

Mrs. R.T. Eng, leader of the campaign, said thousands of other women are back of the effort, but thru fear of their husbands are afraid to do so openly. Mrs. Eng explained that many of the Hong Kong farmers keep several wives for the express purpose of having them breed children for farm labor. She added: 'This custom reduces women to the level of farm implements and breeding animals'.

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JEW CREATES SCHOLARSHIP FUND AS TRIBUTE TO PROTESTANT CLERGYMAN. A Swiss Jew,who said he wished to remain anonymous, has established a fund named after a Protestant pastor to send non-Jewish students to the Hebrew University in Jerusalem for two semesters of study in philosophy, theology or archaeology.

The fund, which totals 30,000 Swiss francs, is named after Rev. Paul Vogt of Grabs in the St. Gall canton. Rev. Vogt is widely known for his work on behalf of refugees and aid to Israel.

Rectors of Swiss universities will nominate students to benefit from the fund which is to be administered by the donor and Pastor Vogt.

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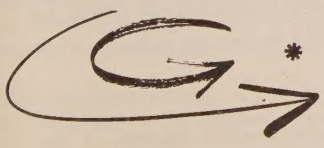
FRENCH PROTESTANT GYPSIES HOLD PILGRIMAGE. 2,000 Protestant gypsies from all parts of France gathered at Gretz - Armainvilliers, in the Ile de France region near Paris , for a four day pilgrimage. They made the pilgrimage at the same time as Roman Catholic

(continued)



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gypsies took part in traditional rites at St. Maries-de-la-Mer.

The 2,000 Protestant gypsies encamped in their caravans and lorries in a huge field. Religious ceremonies included baptism by complete immersion in the River Voisnine.

- The gypsies, in the main, generally adopt the religion of the country in which they live; e.g.- in Greece they are Greek Orthodox, among Mohammedans they are Mohammedans, in Rumania they belong to the National Church, in Hungary they are mostly Catholics. They have no ethical principles and do not recognize the obligations of the Ten Commandments. They are fatalists; they practice witchcraft, specializing in palmistry and fortune-telling; their exact origin is not known. - ED.

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1,000,000 SCRIPTURES DISTRIBUTED IN GERMANY LAST YEAR. The Association of Evangelical Bible Societies in Germany announced, at their annual meeting in Stade,Germany, that of this number over 200,000 were produced by member societies in the Soviet Zone.

There are now 32 Bible Societies in Germany; largest is 'Priligierte Wuerttembergische Bibelanstalt,' which has circulated more than 37,000,000 Bibles since its founding in 1812

The secretary-general of the Association, Rev. Samuel Mueller, said the most significant event of last year was the completion of a revised version of Luther's translation of the New Testament. It is expected that the new revision will be put in print shortly. The version that is currently being used was issued more than 60 years ago.

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HAILE SELASSIE SENDS GIFTS TO INDIAN CHURCH. An exquisite gold-plated cross was among gifts received by the Syrian Orthodox Church in Cheppad, So.India from the Emperor, who visited the Church last November.

Other gifts included a copy of the Bible in Amharic, the language of Ethiopia, and an ornate set of silver incense urns. The gifts were conveyed to the Rev.I. Daniel, the priest-in-charge of the church, through Esmail M. Kanga, Ethiopian consul in Bombay.

Mr. Kanga said the gifts were sent in token of Emperor Haile Selassie's high regard for the work done by the church in the Cheppad community.

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CHINA CHURCH DELEGATION IN MOSCOW. Moscow Radio reported that a delegation of several high-ranking clergy from the Orthodox Church in China arrived in the Russian capital for a visit.

It said that they had been invited by the Moscow Patriarchate to acquaint themselves with the religious conditions in the Soviet Union and establish closer relations with the Russian Orthodox Church.

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ROMAN PRIEST ASSASSINATES BISHOP. Father Hosanna Siqueira was reported to have shot and killed Bishop Dom Expedito Lopes, who had censured and suspended the priest for alleged immoral conduct. The action took place in the area of Rio de Janeiro, S.A.

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SERBIAN THEOLOGIANS VISITING MOUNT ATHOS. 27 professors and students of the Serbian Orthodox theological faculty left Belgrade for a two week visit to the ancient Serbian

monastery of Chilandarion on Mount Athos in Greece.

They will spend most of their time studying old manuscripts in the monastery, which was founded by a Serbian prince, Stephen Nemanya, in 1198. The group will also visit monasteries on Mount Athos belonging to the Orthodox Church in Greece.

● Relating from A.Riley's account in his work on 'Athos', he tells a tale, worth recounting for interests sake: 'my eye caught a fresco....representing St. Christopher....child on the shoulder and pine tree in hand, except that instead of an ordinary head, the artist had given him the head of a dog with two great tusks sticking out of his jaws.....I called the monks and asked what made them give St. Christopher such a monstrous head.

Don't you know, said they, that St. Christopher had a dog's head? No, replied I, we have no such tradition in the West.....Oh, yes, replied they, he had a dog's head and tusks; you will see one of his tusks at the second monastery from here, and it has a fine smell.

And sure enough we did see the tusk at St. Dionysius, and it had a fine smell.' p.207.

Perhaps the visiting scholars should investigate - ED.

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WESLEY SHRINE DEDICATED TO WORLD METHODISM. The Epworth Old Rectory in Lincolnshire County, where John and Charles Wesley lived in childhood, was dedicated by Bishop I.L. Holt, past president of the World Methodist Council; Dr. E.T. Clark, the Councils executive secretary; Dr. E.B. Perkins, former president of the Methodist Conference of Great Britain; and Anglican Bishop K. Riches.

The building had been purchased from the Church of England by British Methodists and the restoration done by U.S. Methodists. The shrine will be maintained under the auspices of the World Methodist Council.

John Wesley was the founder of Methodism, and his brother Charles wrote thousands of hymns.

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GREEK CHURCH ISSUES ENCYCLICAL AGAINST OBSCENE PUBLICATION. The Holy Synod of the Orthodox Church in Greece issued an encyclical letter instructing bishops thruout the country 'to urge priests and teachers to discourage their faithful, especially teenagers, from reading the obscene publication, Ktypokardi'.

The encyclical said it was particularly important that police and judicial authorities cooperate in the matter.

As a result of the protests by Church officials, the editors of the illustrated weekly were sentenced in court to five months imprisonment and ordered to pay a fine of $1,460. The publication was not banned or suspended, however.

Ktypokardi began publication a few months ago and already has a large circulation, especially among young people.

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ROMANIAN & SERBIAN PATRIARCHS SIGN DECLARATION OF COOPERATION. The two Patriarchs, Justinian of Romania and Vikentije of Serbia, signed the pact as a pledge to closer relations - continued mutual meetings - exchange program for publications, students, professors and experiences. The Patriarchs stated that the two Churches should increase their work at promoting world peace 'on the basis of Christ's teaching'. They also pledged to strive to create closer relations between their two countries.

Patriarch Justinian was on a ten day visit to Belgrade, Serbia as the official head of a nine man delegation of the Romanian Orthodox Church. The delegation had been invited there by

the Serbian Orthodox Church. Included in his party were Metropolitans Justin of Moldavia, Firmilian of Oltenia and Vassili of Banat; three bishops; and Rev. John Koman, rector of the Bucharest Theological Institute.

President Tito awarded high Yugoslav decorations to each of the delegation members. The awards were presented by Vice-president Alexander Rankovic at a special reception. The decorations were those of the Order of Yugoslav Banner, 1st, 2nd and 3rd Class.

Included in the visit was a four-day automobile tour of Serbia.

Before the delegation left for home, it was announced that Patriarch Vikentije had accepted an invitation for a Serbian Orthodox Church delegation to visit Romania next year.

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SERBIAN BISHOPS APPROVE MACEDONIAN AGREEMENT. Approval was reached by the Holy Synod of Serbia and the Macedonian unit of the government-backed Association of Orthodox Priests for final acceptance of the use of the Macedonian language in sermons and church administration, as well as the omission of the word 'Serbian' in the Church's title. The Macedonian Orthodox, for their part, agreed to recognize the supreme spiritual authority of the Belgrade Patriarchate.

The conference, presided over by Patriarch Vikentije, also accepted the condition that only Macedonians be elected to bishoprics in Macedonia. However, it concluded its sessions without naming bishops for the three vacant Macedonian Sees which have been vacant since the war. The reason given was that the candidates proposed by the Macedonians were not regarded as suitable.

One of the over-all impressions of the bishops' meeting was the lack of any apparent friction at this time between the Church and the Communist government. In previous years, for instance, the bishops had always refused to give any official blessing to the pro-government priests' organization. This year, by the fact that the Macedonian question was settled, showed a recognition of the group.

Part of this change of attitude might be explained by a recent speech given by Patriarch Vikentije, at which Vice-president Rankovic and other government officials were present. The Patriarch said the Church was grateful to the government for its 'moral and material' help in maintaining links with other Orthodox Churches abroad; he also stated: 'We deeply esteem the aid given to us and will endeavor to do our share in the development and strengthening of

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our Fatherland, which is gaining power and reputation in the world by its efforts to maintain peace'.

In reciprocal feeling, President Tito stated on his 65th birthday that the Serbian Church had taken a 'positive role' in banishing religious hatred in Yugoslavia. 'Religious division has almost ceased to be felt in Yugoslavia, though it once used to be the source of chauvinistic hatred', he said. 'In this respect, we must be satisfied especially that our Orthodox priesthood has played a positive role'. In an apparent slap at Rome, Marshall Tito added that 'there are certain elements inspired from abroad...(that are)...skillfully trying to create a split and provoke doubts in our national unity'.

Perhaps still another reason for the moderation in attitude of the bishops towards the priests' association is shown in the fact that 81% of the total clergy in the Serbian Church already belong to the official organization, as compared to 76% last year. There are a total of 1,760 priests in the Serbian Orthodox Church. It is anticipated by some that the bishops will have to yield to pressure and accord open recognition to the Priests' Association.

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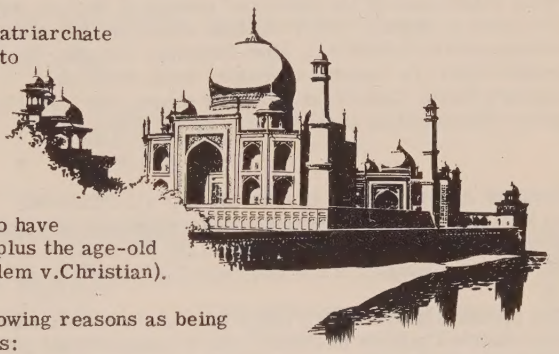
TURKS SLACKEN PRESS ATTACK.
Press demands that the Ecumenical Patriarchate be removed from Istanbul have let up to a considerable degree. The view that an ouster of the Patriarchate might have unfavorable consequences for Turkey appears to be the basis for the change of attitude.



Much of the Press agitation appears to have resulted from the trouble on Cyprus, plus the age-old tension between Greek and Turk (Moslem v.Christian).

Observers from Istanbul gave the following reasons as being back of the slackening of Press attacks:

i. The dignified attitude of Ecumenical Patriarch Athenagoras in the face of the attacks.

ii. The unfavorable international repercussions that would ensue from a forced physical exit of the Patriarchate.

iii. The harmful results that would be created, because of possible United Nations or World Court action due to the fact that such an ouster would violate the Treaty of Lausanne which guarantees of certain rights of the Patriarchate in Turkey.

iv. The danger that the Russian Orthodox Church would seek to establish its authority by a seizure of the empty Patriarchal Seat, thereby proclaiming itself as 'Protector' or Eastern Orthodoxy and 'Ecumenical'. Under this pretext, the Russian Church could move boldly into the Middle East.

● In reference to Cyprus, it is expected by some observers that Archbishop Makarius will appear before the United Nations in the foreseeable future to lay the Cyprus problem before it, for solution. - ED.

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GREEK SYNOD DEVELOPING A SCHISM. With the resignation of the internationally famous Professor Hamilcar Alivisatos,of Athens, from the secretaryship of the Inter-church Aid and Foreign Relations Committee of the Greek Orthodox Church, the Holy Synod was forced to appoint another in his place.

The professor resigned in protest against a resolution of the Holy Synod forbidding clergymen to participate in meetings of the World Council of Churches. In its ruling the Holy Synod said only lay theologians could represent the Church at such ecumenical conferences. (cont.)

The action by the Synod not only brought about Professor Alivisatos' resignation, but also a united protest from three of the most prominent professors of the University of Athens, namely= Basil Vellas(former director of the Apostoliki Diakonia, which is the 'Home Mission' dep't of the Synod), Constantine Bonis, and Gregory Konidaris.

Archimandrite Damaskinos Papachristou was named to replace Prof. Alivisatos in the foreign relations post.

- At a time when internal harmony is paramount, this appears to be an unfortunate blunder by the Synod in not effecting a more up-to-date attitude on its relations with the World Council. - ED.

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WORLD COUNCIL INTER-CHURCH AID CONFERENCE HELD IN ENGLAND. The annual conference was represented by some 150 delegates from 35 countries. Among other things discussed, a series of projects suitable for aid were recommended.

Efforts to re-open the Theological Seminary in Madrid were reviewed. The Seminary had been closed by Spanish authorities, who said it was unlawful. A kindergarten was proposed being established in the industrial section of Vienna; rebuilding of five Eastern Orthodox Churches in Greece, which had been destroyed by earthquakes; establishment of a fishermen cooperative at Gobindasri, East Pakistan; reading classes for children in Hong Kong; and construction of a hospital in Saigon, South Vietnam - - all these were recommended for support, by the Committee. (Support comes, not from the Committee itself, but from cooperating Church bodies of the Council as a whole).

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ROMAN ARCHBISHOP GIVES OK TO CATTLEMEN TO EAT MEAT on Friday. Archbishop Urban J. Vehr of Denver came to the rescue of Roman Catholic cattlemen who faced the possibility of having to eat fish at the annual banquet of the Colorado Cattlemen's Association.

The prelate announced in a letter read at the association's convention that the Catholic members were dispensed from abstinence for the day.

An Archbishop, 'Urban' by name
whose countenance was most urbane
did, with understanding, a mandate render
that cattlemen might their meat find tender
for their conscience they would fain not surrender
so had to be saved with an 'abstinence dispenser'

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TREMENDOUS GROWTH IN JEWISH DAY SCHOOLS IN AMERICA. The Rabbinical Council of America reported, at its annual convention at Fallsburg, N.Y., that some 40,500 pupils are now enrolled in 227 parochial schools thruout some 26 states. The schools operate on a yearly budget of $10,000,000.

There were only 17 such schools in this country in 1935.

Dr. Joseph Kaminetsky, executive director of the Nat'l. Society for Hebrew Day Schools urged the American Orthodox Jews to spend an additional $25,000,000 next year to strengthen Jewish education. He proposed that the money be spent to help set up day schools in new suburban areas, to develop teacher-training institutions, to obtain more text and work books, and to develop more effective parent education programs.(The Council represents Orthodox rabbis).

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HOLY CROSS THEOLOGICAL SCHOOL HOLDS 15th ANNUAL COMMENCEMENT. June 2 saw thousands of Orthodox gathered at the Exercises which culminated the academic year for the school. His Grace, Bishop Athenagoras, Dean of the Theological School, confered the Bachelor of Arts in Theology Degree to 14 graduating students. Six other students received the Bachelor of Divinity Degree, which was awarded this year for the first time.

His Eminence, Archbishop Michael, Primate of the Greek Orthodox Church in North and South

(over)

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America, presided at the Commencement Exercises, which were, of course, held on the campus of the Brookline (Mass.) School. He addressed the multitude in ancient Greek, interpreting the theme of the Priesthood according to Orthodox tradition.

The Exercises were followed by a ground-breaking ceremony for the much-needed Library Building. Angelo Cotsidas and Theodore Tonas, the two great benefactors of the Holy Cross Theological School, assisted Archbishop Michael in this ceremony.

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SERBIAN PRIEST HEADS LAKE COUNTY ORTHODOX CLERGY ASS'N. The Rev. John Marcetitch of St. George Serbian Orthodox Church in East Chicago (Indiana), was re-elected president of the Ass'n. for the third time. The Rev. Simeon Mihaltian of St. George Romanian Church in East Chicago was chosen vice-president; and the Rev. Stephen Jula of St. Nicholas Church was re-elected secretary. The Rev. Louis T. Greanias of St. Demetrius Hellenic Church in Hammond was elected treasurer.

The association is composed of the priests of the 14 Eastern Orthodox Churches in Lake County (Indiana). As such, it has sponsored a weekly radio hour, held several combined Vesper Services in different cities, conducted an Orthodox rally at the Hammond 'Civic Center', and is now planning an Eastern Orthodox basketball tournament this autumn in Gary, Indiana.

● All Orthodox clergy should take note of the work being done thru cooperation of various jurisdictional Orthodox Churches in this pioneer effort; wherever possible, they should form County-wide or Metropolitan-area Associations with similar functions. ED.

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EASTERN ORTHODOXY NEARING NATIONAL RECOGNITION AS MAJOR FAITH. With the recent passage of Florida State House Concurrent Resolution #211, in which the Legislature formally recognized Eastern Orthodoxy as a Major Faith, along with Protestants, Jews and Roman Catholics, it brings closer the ultimate day when National recognition will be rendered to Orthodoxy, as well. As stated in the Palm-Beach 'Post-Times': 'Historically, as well as spiritually - is borne out the fact that the Eastern Orthodox Church, even though the youngest in America, is known in ecclesiastical circles as the oldest apostolic church in the world.'

Almost simultaneously, in the State Capital of Ohio, two Orthodox clergy, among others, took their place before the Governor of Ohio (O'Neill) as he signed Senate Joint Resolution #1, by which: 'Resolved, that the Orthodox Church is recognized in the State of Ohio, that all references to the major faiths, now limited to Protestants-Catholics-Jews, include the Orthodox Church, and that all media of communication and individuals are requested to include the Orthodox Church when referring to the Major Faiths'. The signing of this bill marks the first time in the history of Ohio that a church has become a major faith by an official act of the General Assembly.

According to Orthodox Church census, there are 877,334 members of the faith in Ohio. There are more than 18,000, with seven churches, in the Akron area. Close to 6,500,000 Orthodox are within the borders of these United States, divided as they are among the various National Jurisdictions.

Fathers Kobbs and Bartz were the two Orthodox clergy most vitally concerned with achieving the formal Ohio recognition. The Bill had been sponsored by Senators Carney and Olenik and Representative T.L. Thomas. Legislative agent was Mrs. Suzanne Hughes, who was honored for her intensive work on behalf of the recognition.

The U.S. Armed Forces, some months back, accorded Eastern Orthodox Servicemen the privilege of carrying the letters 'E.O.' on their 'dogtags'. However, in most all formal actions only Protestant, Catholic and Jew are recognized as 'Major Faiths'. It is this 'formal' recognition which is sought by Orthodoxy, for it is neither Protestant nor Roman Catholic. If the

Moslem Faith were of sufficient numbers in the U.S. it also should be accorded similar courtesy. Orthodoxy seeks only equal rights and opportunity that are accorded to other bodies.

Many States have already recognized Eastern Orthodoxy as a Major Faith, but far more only 'recognize' the Church in a legal fashion; e.g.- the Church may Incorporate Religious Bodies within the borders of the State in question. The ability to merely 'incorporate' is not recognition as a Major Faith. To further clarify: Major Faiths in this country are not legalized by any Federal Law, but only by 'habit'. For instance, if the Federal Goverment, as have some of the State Governments,commence reference to Orthodoxy in official papers-releases-etc. as being a Major Faith, then Orthodoxy 'by habit' will become known as such. The U.S.O., which deals with Servicemen, never refers to Orthodoxy in its publicity - nor does the Red Cross, etc. The Boy Scouts of America recently changed their approach to this problem, and have now included Orthodoxy as such, along with Moslem and Buddhist. Publicity will bring about 'recognition', even more so than legislation.

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TEN CONGREGATIONS UTILIZING SAME BUILDING FOR WORSHIP. The Presbyterian Labor Temple in New York City now has ten religious bodies utilizing its facilities. Besides a Reform and Conservative synagogue, there are Italian and Spanish-speaking Protestant groups, a Russian Christian Church, a Ukrainian Orthodox Church, and Russian, Estonian and Ukrainian Seventh-day Adventist Churches.

The latest addition, the tenth, is the Byelorussian Autocephalic Orthodox Church, headed by Bishop Vasili. This 150 member congregation was displaced from its previous meeting place in an East Side Orthodox Church. On its arrival in the new quarters, the congregation was met by the leaders of the other nine groups and tendered a warm welcome.

● Visible proof that more than one persuasion can get along together under one roof, if they want to. - ED.

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REPORT ON CHAPLAINS FOR 1956. Some 840 Navy Chaplains were on active duty during 1956, with 152 serving with the Marine Corps and 5 with the Coast Guard. These Chaplains conducted a total of 161,911 services, which were attended by 10,518,281 officers and men. 18,192 baptisms were held(6,308 of them being adults); 5,077 weddings and 4,283 funerals.

The Chaplains also delivered character education lectures, accompanied by companion films; choir rehearsals, hospital visitation, home and prison visits completing some of the tasks assigned to these men.

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SEMINARY ENROLLMENT ON INCREASE. Enrollment in theological seminaries and in schools of religious education increased 2.3% in 1956-57 academic year, according to the Dep't of Education(U.S.). There was a decline, however, in enrollment of lst year students. Total enrollment was 35,190(28,821 males and 6,369 females). These figures do not include such schools as are an integral part of graduate divisions of major universities, but only those schools that are separately organized as independent institutions.

To give a comparison between such religious-type schools and total college and university enrollment for all classes, it can be noted that 1956-57 totals showed 2,946,985 men and women enrolled. Thus, it is readily seen that religious pursuits(on college level) amount to about 1.25% of total enrollment.

● With religious 'majors' amounting to only 1.25%(approx.) it can be understood why only about 60-70% of the population fall into the classification of 'formal' church-goers. As is well-known, a great many registered church-goers are only this in name. The item which follows indicates one educator's thoughts on this matter. - ED.

GAINS IN CHURCH MEMBERSHIP DUE TO QUEST FOR 'RESPECTABILITY'. According to Dr. Ronald E. Osborn, professor at Butler University School of Religion, the United States is not turning to religion as strongly as rising church membership figures would seem to indicate.

The professor added that churches have become an acceptable pattern of American life at a time when the pressure to conform is a powerful force. Therefore, he said 'one cannot be sure whether an applicant for church membership is seeking salvation or social respectability'.

In addressing executives of the Disciples of Christ national agencies in a recent Chicago, Ill. meeting, Dr. Osborn emphasized that altho religion appears to be on the rise, 'religious considerations have less and less to do with decisions that really determine events in contemporary society'. He added that 'Christianity has become a prevailing cult in America and getting baptized is most likely to be a routine act of social conformity'.

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STATISTICS ON RELIGIOUS CONTROL OF COLLEGES AND UNIVERSITIES IN U.S.A. A total of the 1,886 colleges and universities in the U.S. are controlled by religious groups, according to a report from the U.S. Education Office.

There are 474 Protestant colleges and universities; 265 Roman Catholic; 5 Jewish. An additional 481 colleges and universities are under private control, but have no religious affiliation. 661 colleges and universities are publicly owned and controlled, including 282 municipal institutions, 330 State colleges and universities, and 10 Federal ones.

Co-educational institutions number 1,414, while 223 colleges enroll only men and 249 only women. About 500 of the institutions are not fully accredited four-year colleges.

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NEW YORK CITY

47 GOVERNORS LIST THEIR FORMAL RELIGIOUS AFFILIATION. A survey conducted by the Washington News Bureau of the Methodist Information Service revealed that all but one of the Governors showed a readiness to indicate their religious affiliation.

13 are Methodist, 8 are Baptist, 7 are Episcopalian, 6 are Presbyterian, 5 are Roman Catholic, 4 are Lutheran, 2 are Congregational Christian, 1 is Jewish, and 1 is a Mormon.

The Methodist Division of National Missions showed in a recent study that the Methodists are the predominate Protestant body in 16 States; 2nd place in 21 States; and among the first four in the remaining 11 States.

* * * * * * *

70% OF 'IRON CURTAIN' REFUGEES ARE COMMUNISTS, is the claim made by five refugee Protestant Churchmen, who are on a nationwide tour sponsored by the fundamentalist American Council of Christian Churches.

The five touring churchmen are the Rev. Roman K. Masierski of London, superintendent of the Polish Reformed Church in exile; Rev. B. Slokenbergs, pastor of the Latvian Evangelical Refugee Church in London; Rev. O.Konrad Veen of Estonia, pastor of the Evangelical Lutheran Estonisn Church of Stockholm; Rev. John Bojchuk, former head of the Baptist Church in the Ukraine; and William Kovach-Bela, a Hungarian theological student.

Their statement touched off a series of protests from church groups which had been interested in relocation of Hungarian refugees in Colorado.(The charge was made in a Denver speech).

* * * * * * *

ROMAN ARCHBISHOP DECRIES ADVERTISING OF 'OFFERINGS FOR MASSES'. Archbishop William O. Brady, Roman Catholic, of St. Paul (Minn.) archdiocese, has requested his people to 'ignore' all magazine advertisements from 'Mass Leagues', 'Mass Foundations', 'Mass Associations'.

The Archbishop wrote in his weekly column in the Catholic Bulletin that he fears 'many people respond to such advertisements expecting that their offerings will be accepted as gifts for Masses to be celebrated'. 'But', he said, 'the fine print promises only a remembrance in our Masses and that,beloved brethren, you already have every day from every priest who celebrates Mass anywhere and at any time.....(so) if you wish a Mass to be offered, then ask such offering where you can see the priest accept it, where you know he will record it and where you understand that both priest and archbishop are careful to make the records, check the duties and discharge them.....'

The archbishop termed the advertising as 'abuses', which have crept into the system under which lay people make offerings for Masses.

- Canon 23 of the Ecumenical Council of Trullo, 692 A.D. specified that 'No one.....shall exact.....fees of any kind. For GRACE is not to be sold, nor do we give the sanctification of the Holy Spirit for money.....' Perhaps the Archbishop should rather instruct his people to ask freely and the Church would render freely, according to the Spirit of Christ. If money were to be left out of Church Services, abuses would rapidly disappear. - ED.

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NEW SEARCH UNDER WAY FOR ANCIENT TEMPLE OF JEROBOAM. Dr. James Kelso, professor of Archaeology and Semitics at Pittsburgh-Xenia Theological Seminary, left for the Holy Land to resume his search for Jeroboam's temple in ancient Bethel.

This is the 7th time he has gone to the Holy Land to hunt for objects throwing light on Bible times. The professor said: 'I have tried twice to unearth Jeroboam's temple but have failed, maybe the third time will be a charm. If we hit the temple it will be sensational.'

Bethel is about 12 miles north of Jerusalem. It was the chief sanctuary of the Northern Kingdom of Judah following the secession of ten tribes under Jeroboam I,the rebel leader. Jeroboam built the temple as a rival place of worship to Solomon's temple in Jerusalem, capital of the Southern Kingdom of Judah after the break-up of the original 12-tribe nation.

Bethel faded from the map around the 8th or 9th century A.D., according to Dr. Kelso; the site is now covered with orchards.

In previous explorations, Dr. Kelso discovered portions of the winter palace of King Herod the Great near Jericho. Herod was ruler of Judea when Christ was born and ordered the infamous slaughter of the innocents.

* * * * * * *

NEW UPSURGE IN BIBLICAL MOVIES PLANNED. Movie studios, after turning out some 15 films in 1954 and 1955, are once again planning a series of films with religious themes. The renewed interest is due to the tremendous financial success of 'The Ten Commandments'.

Writers are at work on 'The Greatest Story Ever Told' for Darryl F. Zanuck at 20th Century-Fox; 'The Galileans',a fictional treatment of Mary Magdalene at Universal-International; 'Ben Hur' at Paramount; 'Joseph and His Brothers' at Columbia.

* * * * * * *

CONGREGATIONAL, E & R CHURCHES COMPLETE MERGER. The historic moment of union occurred when 714 church leaders, half of them representing the Congregational Christian Churches and half the Evangelical and Reformed Church voted to become one body; the merger was then sealed with a prayer. In unison they said: 'We do now declare ourselves to be one body and our union consummated.....in the name of the Father, and of the Son, and of the Holy Spirit. Amen.'

The merger was in the making for 17 years and it marked a significant moment in American Protestant history, for never before had two denominations with different forms of government managed to unite.

Traditionally, congregationalism has maintained the independence and autonomy of the local church. The 'E & R' body is 'presbyterian' in nature, with government being vested in synods or presbyteries of local or regional make-up. Under the terms of the merger, each church will be free to choose whichever form it prefers.

There are 1,342,045 Congregational members in some 5,561 churches. The Evangelical and Reformed churches number 2,750 with 800,000 membership. The new body will be known as 'The United Church of Christ'.

Congratulations were brought to the new body by 30 representatives of other denominations and inter-church agencies. President Eisenhower also sent his official good wishes. The headquarters of the new organization will be at 257 Fourth Avenue, N.Y.C.

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PRESBYTERIAN CHURCH MERGER ASSURED. By a vote of 161-124, the 99th General Assembly of the United Presbyterian Church of North America approved merger with the

Presbyterian Church in the U.S.A. The Assembly thus assured the creation of a new denomination to be known as the United Presbyterian Church in the U.S.A. with a membership of 3,000,000.

In May, the 169th General Assembly of the Presbyterian Church in the U.S.A. unanimously endorsed the merger proposal. The final meetings of the General Assemblies of both of the bodies will be held in Pittsburgh in May, 1958 when a combined Assembly will be formed.

The merger does not include the Presbyterian Church in the U.S.(Southern), which was formed as a body in 1865 by the union of the Presbyterian Church in the Confederate States of America and the United Synod of the Presbyterian Church. It has approximately 500,000 members.

Need more be said?

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THREE LUTHERAN BODIES TO MERGE IN MAY, 1960. A new Lutheran body of more than 2,000,000 members will be constituted at a convention in May, 1960 and will be known as 'The American Lutheran Church'.

The three uniting bodies: the American, Evangelical and United Evangelical Lutheran Churches may be joined possibly by one or two other Lutheran groups by the time of the merger.

Even while this merger is taking shape, four other Lutheran bodies(United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church and American Evangelical Lutheran Church = total membership of all four is about 2,860,000) have formed a 'joint commission' for merger.

* * * * * * *

ARCHBISHOP MICHAEL PRAISES PRESIDENT EISENHOWER. In a speech in Montreal, where he attended a church building-drive for Holy Trinity Greek Orthodox Church, Archbishop Michael said that the church-going practice of President Eisenhower has helped greatly in the revival of religion in America.

The spiritual leader of some 3,000,000 Greek Orthodox peoples of the Western Hemisphere said 'there is a great revival of religion in America and all the churches are doing their best'. He said he was very impressed with the success of Billy Graham's evangelistic crusade in New York but indicated that 'his approach is based too much on emotion. Nobody can get up and publicly declare that he has been saved. How can a person tell? Dr. Graham ignores true confession and real penance'.

- A member of the denominational committee of the Visitation Evangelism of the Graham Crusade indicated that perhaps the Archbishop had failed to call to mind that the New Testament is replete with instances of 'instantaneous' conversion, most notable being that of St. Paul. - ED. (Mass conversion being epitomized in Pentecost itself)

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IN THE COURTS

MOSCOW PATRIARCHAL CHURCH WINS Court battle over control of St.Nicholas Cathedral in New York City.

By virtue of a court order, the Moscow jurisdiction retained possession of the property at 15 E. 97th St. N.Y.City. A group of anti-Soviet parishioners had sought to eject the Moscow adherents. The court held that the plaintiffs had failed to establish grounds for ejection. The case has been in the courts for twelve years. It has been in the State Court of Appeals twice and in the U.S. Supreme Court twice.

Following, herewith, is an abbreviated version of the actual court decision. Deletions of technical and other reference matter has been made by the staff of AREO to give this condensation.

'St. Nicholas Cathedral of the Russian Orthodox Church of North America v. Kreshik' -

The Court of Appeals has ordered that at this trial the inquiry must be directed to 'the existence and status of the central church authorities in Moscow and their abilities to carry out effectively and faithfully the purposes of the religious trust.....to gather all evidence possible, to entertain the views of expert church scholars, to analyze the available documents and canon law, to make findings of fact and to exercise sound discretion thereon, building up a record which is suitable for intelligent review and adjudication by the appellate courts'.

'What is at stake here is the power to exercise religious authority. That is the essence of this controversy'(Frankfurter, 344 US 94, at p. 157). Thus the technical question of who holds the legal title to....the church is no longer important.....these temporalities must be administered .....for the beneficiaries for whom the trust was originally created'(306 NY 381).....Justice Reed, writing for the majority in the U.S.Supreme Court: There is no problem of title. It is in the appellee corporation. This issue is in the right of use.

(Ed. Note: Here follows in the decision a recitation of evidence and views of witnesses, along with documented facts. Only a few of the highlights, deemed of most interest by AREO, are here given below -)

Testimony of the chief of the European law division of the Library of Congress....reveals that today Soviet legislation does not inhibit or touch creed, ritual, or selection of clergy .....nor does the law require a loyalty oath to civil authorities, as required in Spain, France and Italy. .....Seminaries are revived and monasteries, convents and theological academies are again operating. Churches formerly closed have been restored and reopened.....this court(cannot) conclude....that the patriarchate is a 'secular arm of an atheistic government bent on destroying the United States'. The evidence in this record does not permit such a judgement of opinion.....The experience of church history in many lands is ample evidence that the religious faith and itsinstitutions outlast the transitory attacks of their individual exponents. The history of the Roman Catholic Church reveals many conflicts between church and state and many compromises with state power, tacitly, if not openly, recognized.

.....pursuant to said Court of Appeals' direction, this court has deemed it unnecessary to discuss the defenses of laches and statute of limitations. Plaintiff has failed to establish adequate grounds for a finding in its favor, or for ejectment.....It is the decision of this court that..... the Patriarchate of Moscow is the head of a functioning religious order and that St.Nicholas Cathedral of the Russian Orthodox Church in North America is under his direction. The present bishop designated to the cathedral is an American citizen, Dimitrius John Diachenko, designated as Archbishop Dionisius. His prior affiliation with....does not vitiate his appointment. .....Judgement may be entered dismissing complaint. Submit findings, conclusions and judgement consistent with the foregoing by August 19, 1957.

According to local Press reports, Philip Adler, counsel for the defendants, hailed the decision as a victory for religious freedom. He said it showed the relation between church and state in

the Soviet Union did not affect ecclesiastical rights under the U.S. Constitution. C.H.Tuttle, counsel for the plaintiff, said he assumed there would be an appeal.

In another N.Y.State Supreme Court legal battle, between a Russian Archbishop and individual trustees of an independent Orthodox Church, the same Philip Adler, counsel for the plaintiff archbishop, lost an appeal before the Appellate Division. The defendants, represented by Leo Wiener, 369 Lexington Ave. N.Y.C., as counsel, won a resounding unanimous verdict upholding the original decision of Justice Walter. The published brief, of defendants' counsel, gave a most thorough refutation of Adlers arguments and by its apparent astuteness swept all before it. (Copies of this original decision of Judge Walter are available from AREO at 50¢ each).

* * * * * * *

MELISH LOSES APPEAL TO STAY OUSTER. Mr. Melish, 47, has been serving as supply priest at Holy Trinity Protestant Episcopal Church in Brooklyn, N.Y. for eight years. The congregation has been split over his alleged left-wing activities. He has denied, under oath, these charges. In the midst of this turmoil, two vestries, each representing the opposing factions, have been contesting for control of the church property. Pending in Brooklyn Supreme Court is a suit for control of $400,000 in parish funds.

In this new ruling, by the Appellate Division of the Brooklyn Supreme Court, Dr. Herman S. Sidener of Garden City, N.Y. will replace Dr. Melish as lawful rector. This ruling was a reversal of the original order handed down by Supreme Court Referee John MacCrate, who had denied a permanent injunction against Dr. Melish, last September. The referee had based his decision on the Religious Corp. Law of the State of N.Y. - the Appellate Division based its ruling on General Canon #11 of the Episcopal Church. As the law and the canon are contradictory, the Appellate opinion clarified by stating:

'When there is before a civil court for determination a dispute between factions of a religious congregation concerning an ecclesiastical matter and the congregation in question is a subordinate member or part of a general church organization in which there are superior ecclesiastical tribunals, the weight of authority in this country is that whenever the dispute has been decided by the highest of these church judicatories the legal tribunals must accept such decisions as final and as binding on them in the application to the case before them.'

A formal appeal to this decision will be heard in the Fall term of the Court of Appeals as to whether this ruling of the Appellate Division is final.

* * * * * * *

CONVICTION OF MARINE PRIVATE SET ASIDE. The conviction of Marine Pvt. Peter H. Green of Evanston, Ill. by a court martial at Camp Pendleton, Calif. for refusing to accept a rifle after he decided he was a conscientious objector was set aside by his commanding general.

Maj. Gen. R.H. Ridgely, Jr. dismissed the charge of wilful disobedience and assigned the youth to non-combatant duty. The Private had been sentenced to four months hard labor and forfeiture of $55 a month from his $83 monthly pay. He is a Methodist and had several Methodist clergymen appear at the trial on his behalf. During the trial, Bishop Gerald H. Kennedy, who was testifying, was called a 'creep' by one member of the Court Martial Board, a certain 1st Lt. Merrill Jacobs. He was challenged for cause and removed from the Board thereafter. The remaining members of the Board refused a motion for mistrial, stating that they were not biased by the remarks of the young Lieutenant. However, they did convict the Private and their decision was proven erroneous by the reversal of the decision. The General made the reversal on grounds of fact that the Private's status as a C.O. had not been determined at the time the order had been given to him to accept a rifle. This obviously shows that the Board improperly reviewed the facts of the case in determining their decision.

- For a judge to render a proper decision it is imperative that he be emotionally detached and non-prejudicial to the defendant; in addition, to openly discuss a trial, on which a

verdict has not yet been rendered, and term a witness a 'creep' certainly is prejudicial and the Court Martial Board should be censured itself for allowing a junior member to not have been instructed regarding ethics and procedure. - ED.

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N.Y. COURT OF APPEALS UPHOLDS BAPTIST TAX CLAIM. The Court of Appeals in Albany upheld an Appellate Division ruling that the N.Y. Baptist City Society was entitled to real estate tax exemption for 1952-55.

The State's highest tribunal turned down an appeal by the N.Y.City Tax Commission, which had argued that the Society's Judson Student House had taken in roomers, who paid for their rooms, even though they were not pursuing theological courses, and that therefor they had violated their exemption status.

The Appellate decision had earlier held that the Society should have full exemption because 'it clearly appears that the exclusive use of the premises was in furtherance of the mission program of the realtor'.

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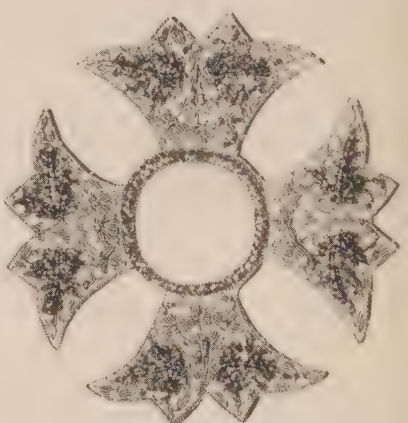

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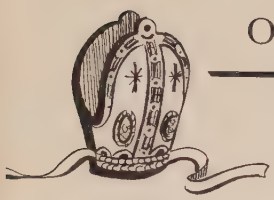
THE SCHISM OF THE ROMAN CHURCH



JOHN N. KARMIRIS
PROFESSOR IN THE UNIVERSITY OF ATHENS

EDITOR'S NOTE = The following is Part II of an abstract of an address delivered by Prof. Karmiris in Athens on January 30th, 1950. Part I appeared in the May issue of this publication.

Unfortunately, the reconciliation and communion between the two Churches, which was attained thru the initiative of Photius, did not last for long. The schism of the Roman Church, which began in 867 at the time of Photius, on the responsibility of Pope Nicholas I, was destined to be completed in 1054 during the patriarchate of Michael Cerularius.....Nicholas' successors, Popes of Rome, who were ardent devotees of the absolute primacy and undesirous of rectifying Nicholas' great sin against the Unity of the Church, continued his same policy of attempting to humiliate and subdue the Eastern Church. Besides, they permitted the multiplication of Latin innovations.....Filioque now became a fatal schism-making element in the same way as it did during the time of Photius.....Besides, Pope Sergius III (904-911) dared to make a new anti-canonical intervention.....by confirming the 4th marriage of emperor Leo VI, the Wise, which was not permitted in the East, and releasing him from the excommunication which the Patriarch Nicholas Mysticos had imposed upon him. All these things intensified the growing tension .....which...came to a head in 1054.

Pope Leo IX.....chiefly gave occasion for the completion of the schism. In fact, Pope Leo IX, together with his cousin the emperor of Germany, Henry III, sought first to extend his sovereignty over southern Italy, which belonged to Byzantium. He....introduced...Latin customs.... abolished the Byzantine archdiocese of Sipontus...deposed her archbishop, effecting also other similar interventions.*

Afterwards, the same Pope,....sent.....to the Patriarch Cerularius a very long.....insulting letter, in which,.....he seized the opportunity to present the papal primacy in a form worse than Nicholas I had done. He asserted that the bishop of Rome is infallible and by divine right possesses double authority, ecclesiastical as well as political.....citing almost the entire pseudo 'Gift of Constantine' to prove it.

It was the first time that the astonished Eastern Church heard these things which were contrary both to the letter and to the spirit of the Gospel, namely, that the Pope is infallible and that he is the source of all power.....the Patriarch Michael Cerularius, who had not failed to send his enthronement letter to Rome according to ancient custom, answered the arrogant letter of Leo IX.....to whom he expressed his sorrow for the division of the Church. He thus left the door open for reunion.

Leo IX, however, was unsatisfied with this and sent a delegation to Constantinople for ecclesiastical reasons**, members which were Archbishop Peter of Amalfi and the deacon and the chancellor Frederick. This delegation was under the leadership of the rude and intolerant Cardinal Humbert, 'an ambitious man, intriguer and devotee of the papal claims'. Humbert

*Patriarch Cerularius considered it his duty to oppose these measures. Accordingly, he closed the Latin Churches and monasteries in Constantinople, which were imparting Latin customs to the Orthodox thru propaganda. See Stefanides 'Church History' p.345.

**This papal representation had been asked for by the emperor Constantine the Monomachos, chiefly for a political reason, namely to discuss and reach an understanding on the Byzantine and papal possessions in Italy, which were being threatened by the Normans. Humbert...probably with the approval of Leo IX, gave it also an ecclesiastical character.

....on behalf of the Pope, composed his letters of introduction to the Patriarch and emperor. In these he included a long and....groundless indictment against Cerularius; as for example, that the latter ascended the patriarchal throne anti-canonically, supposedly being a neophyte. This was inaccurate, and so were other similar accusations. Having arrived about the end of March or early April of the year 1054 in Constantinople, Cardinal Humbert immediately began political negotiations with the emperor for the purpose of making an alliance between him and the Pope against the Normans, who were threatening the papal and Byzantine possessions. As a result, he postponed for a considerable time his visit to the Patriarch, against whom he let loose a violent polemic all the while that the delegation was in Constantinople. When at last the papal legates decided to call upon the Patriarch, they displayed to him, as well as to the emperor, an indecent attitude and behavior unbecoming to clergymen....'conducting themselves with pride and impertinence'.....Almost simultaneously, news arrived that Pope Leo IX had died on the 13th of April, 1054. Consequently, the delegation had lost its authority until a new authorization be given by the Pope to be elected.

For these reasons and moreover because the Patriarch found the seals of the papal letter tampered with - which fact made him suspect its entire content as not genuine - thus he deemed it right to discontinue communion with the papal legates, and decided to discuss and co-operate with them only in a synod and in the presence of the Orthodox hierarchs and the representatives of the other Patriarchs. This claim.....the papal legates rejected....and..... boldly and irreverently entered the church of Hagia Sophia on the 16th of July 1054, during the celebration of the Divine Liturgy and placed upon the altar a blasphemous writing, with which they excommunicated the 'whole church of the Orthodox' and chiefly the Patriarch Michael for other reasons, but particularly because 'they did not want to shave their beards similar to the

I am clean-shaven and am holy before God .

I am bearded and have a wife and family and therein follow God's Command.

Latins, nor did they discriminate in partaking from married priests, but even offered enzyme (i.e.- leavened bread) and in the Creed failed to use the 'filioque' (i.e.- 'the Holy Spirit proceeds from the Father and the Son').

These were the chief but groundless accusations and explanations of that unbecoming and desperate step of the Latins.....

After this ....unheard of and impious venture of the Latins, and in the midst of common indignation and uprising of the Orthodox, the Patriarch Cerularius called together instantly on the 20th of July, 1054 a resident large synod, which put under anathema the 'sacrilegious and abominable document' that the Latins had thrown upon the holy altar, as well as those who wrote it and consented to it. Excommunication of the Pope, however, was avoided. Thus, one door was left open for reconciliation and reunion.....the Patriarchates of Alexandria, Antioch and Jerusalem sanctioned this...decision of the 20th of July and....eliminated the Pope's name from the diptychs and discontinued communion with him, the Church of Russia following suit. Thus, both Churches, Eastern and Western, officially and mutually denounced each other....

The Latin excommunication originated from one of the two following sources: either direct from Pope Leo IX, as the Orthodox Synod of July 20th,1054 tells us on the basis of the papal legate's admission.....or, indirectly from the delegation, which must have acted on the basis of a special order or wide authorization of Leo IX.....In either case, the guilt of Rome is obvious....inasmuch as she did not consider it her bounden duty to invalidate officially in a general synod.....the anti-canonical and unjustified excommunication. On the contrary she approved it and since then has retained it.

These two causes (i.e.- Papal claims to infallible supremacy and political primacy) provoked the completion of the schism....while, on the contrary, the chief dogmatic differences do not

seem to have played at that moment a serious role, except for certain liturgical differences and customs, which were thrown into the center of the principal dispute.

.....we think no doubt can remain in the mind of the inquirer,who searches for and judges the historical facts objectively and without bias, that the true and real cause of the division of the Church was the.....evolution of the Papacy with its absolute primacy, its...heterodox teachings and its ecclesiastical-political pursuits.

....behind the ecclesiastical events which took place during the 9th and 11th century, stood the egotism and ecclesiastico-political imperialism and totalitarianism of papal Rome. Driven by these same motives, she likewise stood behind the so-called Crusades and the Crusaders, who 150 years later overthrew the Byzantine empire and subjugated the Orthodox East ecclesiastically and politically, causing countless, inexpressible sufferings.....(thus)....religious (and).. political reasons played an important part in the opening and perpetuation of the schism..... In the Church of the Papacy 'the conceit of worldly power had begun to slip in under the pretense of a divine service'. .....the Papacy, having tried unsuccessfully until the end of the 11th century to subjugate the Orthodox East ecclesiastically and politically in a peaceful way, by word and persuasion and ecclesiastical synods, subsequently attempted to succeed by force, i.e.- by the wars of the Crusades. And lastly, from the conquest of Constantinople it has sought the same aim thru the deceit of Uniatism and various other deceptive means of propaganda which are used for the proselytism of Orthodox people.....Consequently, the chief responsibility for the ecclesiastical schism....lies with these two Popes (Nicholas I and Leo IX) and their successors. ***

.....impartiality compels us to confirm that the Orthodox Greeks of that time were distinguished for the strength, depth, purity and stability of their faith, though they extended it to different ecclesiastical ceremonies and customs, expanding it more than was necessary.

.....Brotherly hate and religious and racial fanaticism replaced love between Christian brothers.....Mark of Ephesus....before the Synod of Florence (said): 'The Roman Church had overlooked love, and peace was thus dissolved' between the Churches.

Undoubtedly, the Patriarchs Photius and Cerularius were roused up principally against the Papacy - its monarchy and impetuous and tyrannical despotism -.....Those Orthodox Patriarchs did exactly what all the great reformers of the Western Church did later.....as for example the conveners of the reforming Latin Synods of Piza, Constance and Basel, the so-called precursors of the religious Reformation, the reformers of the 16th century who were about Luther, Zwingli and Calvin, the French theologians of the 17th century with the German bishops of the 18th century and the Old Catholics of the 19th century, to omit the rest.

The fact that the laity of the Orthodox Greek nation sensed and intimated in time the double danger from the Papacy against its ecclesiastical and national independence and autonomy is indeed worthy of special praise.....This explains why the Orthodox Greek people took the lead in the opposition of the Orthodox Catholic Church against papal expansion and totalitarianism during the opening of the schism in the 9th and 11th century, during the time of the Crusades and the domination of the Franks in the Orthodox East, and after this in the initiative which was undertaken purely for political reasons by the last dynasty of Palaeologus towards 'union' with Rome. As characteristic examples we limit ourselves to mentioning the popular uprising against the unionist Synods of Lyons in 1274 and Florence in 1439 and against the Byzantine emperors Michael VIII and John VII Palaeologus who had participated in them personally or thru their representatives and finally the popular uprising in Constantinople against the 'union' with Rome during the eve of the Turkish capture of Constantinople. Even during the duration of the Turkish occupation and after it the distrust and opposition of the Greek people continued against every 'unionist' effort or, more accurately speaking, prosel-

***The Jansenists in their 2nd Council in Utrecht in 1763 proclaimed: a.-The Popes alone are responsible for the opening and continuation of the schism of the two churches. b.-the Greek Church is not responsible as regards both these. c.-No Synod in which the Greeks did not participate is able to be considered as oecumenical,etc.

ytizing attempt of Rome and encroachment in the Greek East. Unfortunately, she sought this and continues to this day even in the center of Athens by different lawful and unlawful means, by fraudulent intrigues and religio-political intermeddling and pursuits in the midst of Orthodox people, by her Jesuit and other monastic orders and agents, by her ecclesiastical and other institutions and above all by the treacherous proselytizing method of 'Unia', by which the so-called 'Uniate' clergymen travel 'land and sea to make one proselyte' orthodox...****

But, unfortunately, even today the Church of Rome, inspired by the idea of her oecumenicity and the absolute papal primacy, has marked out and fanatically seeks to realize the well-known foreign policy of the Vatican, which consists in the subjugation and subordination of all the Christian Churches, and by preference that of the Orthodox, under the power and 'absurd authority of the Pope'. Hence, in the Greek State itself, she strives to apply her politics (only about 30,000 Roman Catholics living here), mentioned above, respecting neither the official Orthodox Church.....nor the sovereign rights and laws of the State.....

We have examined....the separation of the Roman Church.....We have tried to show that the Papacy was chiefly responsible for the outbreak of the schism as it is also responsible for the Crusades and its increasing expansion up to this day at the expense of local Orthodox Churches. Besides the purely human claims of the Bishop of Rome, stated earlier, concerning primacy.... objective and unprejudiced examination....forces us to recognize that this schism was generally due to many and various causes, but pre-eminently to the racial, political and economic differences, to the pursuits of individuals and peoples on both sides, to individual differences and the variety of intellectual and psychological inclinations and tendencies, to a different understanding of the Christian faith and life, as well as to the imperfections and deficiencies of human nature, to the lack of Christian love, and to human sin under its various forms and expressions, especially to the arrogance, desire for power and pursuit for primacy, pre-eminence and precedence,etc.....

We believe that the breach separating the two sister Churches is not completely unbridgeable, but, on the contrary, must be bridged. Whatever that lack of Christian love and human sin has separated, particularly the desire for power.....Christian love and brotherhood must reunite.

Fortunately, it seems that on the part of both Churches, consciousness of unity between them has not been lacking.....during unionist conversations the entire question of the union of the Orthodox and Roman Church must be put on a new basis.....Both have to oust every posterior element which was unknown and is irreconcilable with ancient and common ecclesiastical tradition.....Above all, both Churches must seek true dogmatic and internal unity, full unity in the faith, to include all the fundamental truths of divine Revelation and especially those concerning the head and infallibility of the Church and to exclude only the liturgical and administrative differences and peculiarities of each which are not connected with dogma.

According to Photius: 'whenever that which is violated is not the faith, nor is a fall from the common and catholic decree, because other customs and laws are kept by others, he who knows how to judge rightly should not think that they who keep these fall into injustices, or that they who do not accept them violate the law'.

Personally we believe that under these presuppositions and conditions our own Orthodox Catholic Church of the East would not deny co-operating sincerely with the Roman in order to adjust by 'oeconomia' the existing differences and to re-establish the harmony, love and unity between the two sister Churches, so that.....again 'they may be one'.

****To achieve this end, the following were founded: 'Congregatio de propaganda fide pro negotiis ritus orientalis' by Pope Pius IX in 1862; 'Congregatio de rebus Graecorum' by the Pope Gregory XIII(1579-1585); 'Congregatio pro Ecclesia orientali' by Pope Benedict XV in 1917, which functions to this very day; and an official organ, 'Congregatio de propaganda fide', founded by Pope Gregory XV in 1622. He arranged that its work be the spreading of the Christian faith also in the Orthodox Christian East.....as recorded in the official document for its founding: 'remain now in a state of stupidity, have undertaken almost the nature of wild animals and are maintained only to serve for the population of the inhabitants of Hades for the sake of the devil and his angels'.

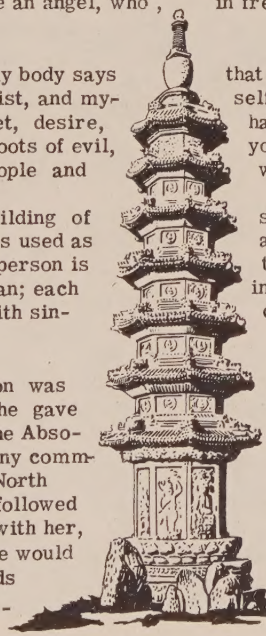
THE ADVENT OF THE SAVIOUR, OGAMISAMA, AND HER PROPHECY OF GOD'S KINGDOM

The Place: The Isles of Japan - The Time: 1945, just prior to the end of the War.

In southern Japan in the village of Tabuse in Yamaguchi Prefecture, lived Sayo Kitamura, the wife of a farmer. In the midst of national defeat and utter confusion, her voice began to cry out the message of God. Three years of utter religious austerity preceeded this metamorphosis.

In the beginning, her sermons were mainly on the streets and were in extemporaneous hymn form. She rapidly became popular thruout the countryside. On July 22, 1945, she invited her friends and neighbors to her home and delivered sermons to them for the first time. From that day on she began to give sermons to all who came to her home. She announced she was the Saviour and had begun her sacred mission of establishing God's Kingdom. Her followers increased daily. They named her: 'Ogamisama' (The Great One)

Her sermons developed around simple ideas; for instance - 'Look at the past. All professional religionists have become more and more corrupt.....They have built idols and beautiful cathedrals.....but have nothing to offer but idealism and imagination.....the time of theory is past. The present age calls for the practice of God's Teachings.....the world has collapsed because of egotism....everyone thinking of nothing but his own benefit.....renounce egotism and be saved'. And again: 'I have not descended to redeem all human souls. I have come to judge the collapsing world.....I have established policies thru which every human being shall choose one of three alternatives: i.to be punished in public disgrace ii.to suffer capital punishment of heaven iii. or to become an angel, who , in free and undisturbed services, is guided by God.'

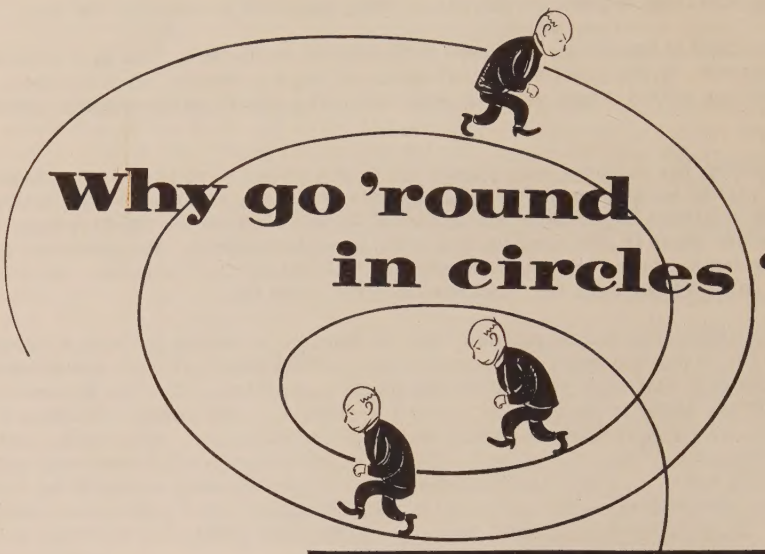


Ogamisama says: 'God in my body says that He has not used anyone else except Gautama Buddha, Jesus Christ, and myself'. She teaches that there are six roots of all evil; these are: regret, desire, hatred, fondness, love, and being loved. By being free of these six roots of evil, you will be enabled to be freed from the temptations which assail people and which cause them to commit sins.

Ogamisama prohibits the building of special buildings of churches for meetings. Instead, a follower's home is used as a meeting place. There are no specific priests or preachers; each person is to train himself thru sharing in mutual discipline with his fellow man; each individual has an obligation to correct his neighbor, but only if done with sincerity and humbleness. This is mutual discipline.

In 1947 Ogamisama's religion was registered formally with the government, as required by law. She gave it the name 'Tensho-Kotai-Jingu-Kyo' This means: Teachings of the Absolute God of the Universe. Branches have been established in many communities. Ogamisama has visited many places, even to Hawaii and North America in her spreading of her message. Many have heard and followed her. In traveling she always takes her own means and necessities with her, for, as she says: 'If I were to demand even a penny from you, there would be no need for you to hear my sermons, for there is no God who needs money or donations. You have been redeemed by God freely; therefore, you must have a part in God's missionary work. In this Faith there must be no 'professionals' who make a living by it. All my followers must serve God, whilst working in their own occupations'.

- Here, then, is the birth of an interpretation of Religion, as seen thru the mind and eyes of a farm woman, who has performed miracles-healings, who has delivered uncounted sermons on truth, as she sees it. She has followers and numerous branches thru which her words and teachings are disseminated. What will be its eventual end? - ED.



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